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S E R M O N *694.1.9.*
PREACHED BEFORE THE
UNIVERSITY OF CAMBRIDGE,
ON
FRIDAY, FEBRUARY 4th, 1780,
BEING THE
DAY APPOINTED FOR A GENERAL FAST.

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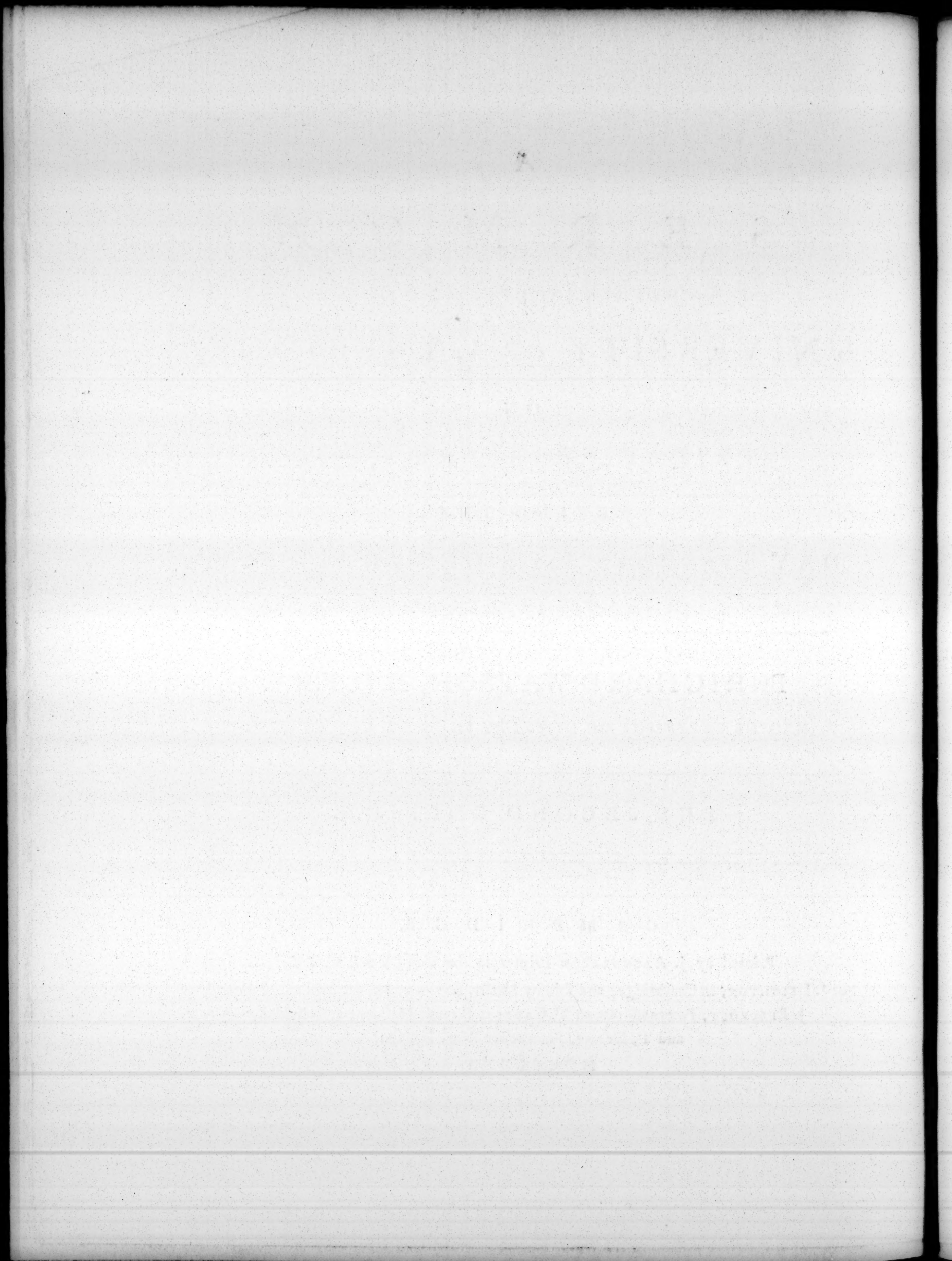
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S E R M O N, &c.



ISAIAH ii. 4.

NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER
SHALL THEY LEARN WAR ANY MORE.

THE Roman historians have informed us, that the Temple of Janus had been shut only twice, from the foundation of the City to the reign of Augustus Cæsar. For above seven hundred years, that ambitious people had been employed, almost without intermission, in establishing their empire by the destruction of the human species. They always had a reason, or found out a pretence for war. The Annals of all other States, in every quarter of the Globe, though they are not so deeply stained with blood as those of Rome, are sullied with sanguinary pictures of desolation and carnage, of nation lifting up sword against nation, and mutually exercising every horrid art, in order to accomplish each others subjugation or extinction.

To a speculative mind warmed by a general philanthropy, humanized by philosophy, or enlightened by Christianity, there can

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be but few justifiable occasions for commencing offensive war. The acquisition of food for the support of life, is one of the chief. But to this primary cause, (which the plenty God has poured upon the earth seldom suffers to take place,) the sad passions of mankind have added a thousand others. Revenge for fancied injuries has, at times, in every country reared its relentless standard; avarice has slain its millions; a lust of domination has deluged every region of the globe with human blood; every mean, debasing propensity of our nature, has become the occasion of exciting or extending the calamities of war.

This ferocity so peculiar and so disgraceful to our kind, might be subdued by the power of natural reason. Were all men dispassionate and just, as reason tells them they ought to be, there would be an end of contention by force: the state of Nature is a state of Peace. But the history of the world does not authorize us to expect such a desirable event from the prevalence of reason alone. We think it may be expected, from the universal prevalence of genuine Christianity; the Messiah *will cut off the chariot from Ephraim, and the horse from Jerusalem, and speak peace unto the heathen.*

That the general tendency of the Gospel is to extinguish the spirit of contention need not be proved; its ancient adversaries were so sensible of this, that they turned, what should have been its commendation, into a matter of reproach, and reprobated it, because it gave many precepts to avoid the commission of injuries, and injunctions to forgive them, but none to avenge them. Besides this general tendency of the Gospel to soften the hearts of mankind, to compose differences, and to stop the effusion of blood, there are some express prophecies which have a probable relation to that event. That contained in the beginning of the second chapter of Isaiah, may justly be esteemed of this sort. — *It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the*
God

God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem. And he shall judge amongst the nations, and shall rebuke many people : and they shall beat their swords into plough shares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more. — It is generally agreed amongst Christian Writers, that, by the last days here spoken of, we are to understand the whole period of time, from the first promulgation of the Gospel to the final coming of Christ to judge the world. The ancient Jews themselves interpreted this prophecy of the times of the Messiah ; and they object to us, that the Messiah cannot yet be come, because war hath not yet ceased in the world. Some, in reply, have contended, that this prophecy was fulfilled, when peace was established throughout the Roman Empire about the time when Christ was born. But that peace was soon broken, men had not time to beat their swords into plough shares, before they were again plunged in war ; nor was it established in consequence of the promulgation of the Gospel, of the word of the Lord which went forth from Jerusalem, but by the word of the Emperor which went forth from Rome. Others are of opinion, that the prophecy only respects the mild Spirit of Christianity ; and this interpretation is so reasonable, that it may possibly be the true one ; to me however it seems probable, that this prophecy will be literally accomplished at some future period, when all nations shall flow unto the mountain of the Lord, and be willing to walk in his paths ; that is, when Christianity shall be universally received, rightly understood, and conscientiously practised.

Were all the nations of the Earth converted to the Christian religion, and the individuals of those nations not nominal merely but real Christians, it would be utterly impossible for a state of war ever to have a beginning amongst them. But unhappily for mankind, neither of these events is likely soon to take place. Christianity hath of old indeed fixed its root in the world, but it hath not yet stretched out its branches over half the Globe, nor hath it any

where produced its genuine fruits. It hath amended the lives and elevated the hopes of a few individuals, but has it fully, and virtually pervaded the hearts and councils of Princes, from whence are the Issues of Peace and War?

The Councils of Princes are usually governed, either by the Princes themselves, or by a few individuals of their own appointment, who, being in most countries free from human animadversion and the fear of punishment, too frequently suppose themselves superior to all control. Men of this stamp, if they do not look upon religion as a human contrivance, invented by statesmen to keep the ignorant in awe, are apt to consider its influence as limited by the concerns of private life. The prosperity of a State, or, which with them is the same thing, the gratification of their Ambition, or any other passion, they think may be prosecuted by all possible means; in public transactions they acknowledge no justice, but what springs from utility, and is regulated thereby; the sanctity of treaties is despised; guaranties are broken as soon as made; and they consider him as a sorry politician indeed, who expects that any nation will adhere to its engagements longer than whilst it is their interest not to break them. There can be no doubt that individuals, professing principles such as these are not Christians. They may be potent Princes, experienced Statesmen, able Generals; but they are not Christians. Christianity in its regards, steps beyond the narrow bounds of national advantage in quest of universal good; it does not encourage particular patriotism in opposition to general benignity; nor prompt us to love our country at the expence of our integrity; nor allow us to indulge our passions to the detriment of thousands. It looks upon all the human race as children of the same father, and wishes them equal blessings: in ordering us to do good, to love as brethren, to forgive injuries, and to study peace; it quite annihilates the disposition for martial glory, and utterly debases the pomp of war.

It is not here insinuated, that a nation of Christians is bound to give way to the depredations of an unjust Invader; that would
not

not be doing good but harm, it would be encouraging the wicked to oppress the innocent. But, though the right of just defence be certainly allowed us upon the principles of Christianity, yet woe be to that man who puts us to the necessity of using it ! who from motives of pride, ambition, interest, or resentment commences or carries on an unjust war ! He may chance to meet with the favour of his Prince, be extolled by his fellow citizens, admired by surrounding nations, yet must he answer for his conduct at a Tribunal, where Princes cannot protect him, nor the praises of the people follow him, nor reasons and necessities of state, much less prejudices and passions, be urged in his defence ; divested of the pride of office and the insolence of power, he must there stand a desolate unprotected individual, the tears of the Widow and the Orphan will be produced against him, the blood of thousands will cry aloud for vengeance. A future judgment is a dreadful thing to us all, the expectation of it alarms the best and appals the stoutest, and had the foresight of it a proper influence on the minds of the great Ones of the earth, they would not, without extreme reluctance and the most absolute necessity, let loose the savageness of war, which preys alike on the lives and properties of the innocent as well as the guilty.

But that I may not appear to deal in general censure, for which there is no ground, or to have any pleasure in representing the Councils of Princes, as generally greater strangers to Christian morality than they really are ; suffer me, from a sad catalogue which presents itself, to select a few recent instances, in which the obligations of Religion, seem to have been swallowed up in the gulf of political or commercial interest.

Was it the Spirit of Christianity which instigated an ambitious Sovereign to arm himself against the liberties of Corsica, and not to scruple accomplishing his design, by little less than the extirpation of its inhabitants ? — Brave and unfortunate Islanders ! ye stemmed for a time the torrent of Tyranny, in hopes that some of the States of Europe would have enabled you to repel it with
success.

success; ye shed with ardour your best blood at the shrine of freedom, overpowered at length, desponding and deserving of a better fate, ye fell; — lamented by every friend of humanity, assisted by none.

Was it the Spirit of Christianity which combined, in an unnatural union, three of the most powerful Sovereigns in Europe, and induced them to plan and effectuate the dismemberment of Poland? May the Partition of that country be a lesson of warning to our own! May no domestic dissension pave the way for foreign invasion! Corsica as well as Poland ought to instruct us to rely, under the providence of God, upon our own Strength, rather than upon any ideal support to be derived from the attention of other States to the balance of Power in Europe. We ourselves paid no attention to it, we either had not a disposition or were not in a condition; were by some means or other prevented from standing forth the Protectors of those two devoted countries. Other nations may be in a like situation with respect to us, and a few arbitrary Princes of the continent, (who look upon their People as brutal property, their Kingdoms as private estates, their Ministers as stewards, and standing Armies as collectors of their rents,) may conspire together to annihilate the little remaining liberty of Europe, and yet preserve a balance of despotism amongst themselves.

Was it the Spirit of Christianity which actuated the Councils of the House of Bourbon, when, upon the most frivolous pretences that ever disgraced the ingenuity of Statesmen, she broke the bonds of peace, tarnished with an indelible stain of conscious and determined perfidy the annals of her future story, and brought on us, a main part of the Calamity which we this day deprecate? — Let her beware — the Lion of England is not yet roused, — she thinks we are divided, it may be so; but we are not divided in our disposition to punish her.

Was it the Spirit of Christianity which has prompted not African but European Princes to traffick in blood, to make a profit of the butchery of their people? Gracious God! whence is it that
Man,

Man, the noblest of thy terrestrial works, can so far forget the dignity of his nature, become so deaf to every call of humanity, as to murder those who never injured him or his country, never gave him or his country occasion of offence? It is to no purpose that you tell us, the Petty States of Germany have a right, by the constitution of the Empire, to make alliances with whom they please — We grant it. It is to no purpose that you urge the law of Nature, as authorizing every individual to assist those whom he sees oppressed by an unjust force — Be it so. But, say, do you really think, that those who are concerned in this abominable commerce of which we are speaking, do conscientiously weigh all the arguments which can be produced, by the different contending parties, in support of their respective claims? Do you really think, that in consequence of such a minute, mature, and enlightened examination, they are always determined to take their part in support of general justice, in vindication of the law of nature? If they do this, something may be said in their excuse, they will not be liable to that imputation, which even heathen morality affixed to this detested traffick,

—— *Ibi fas, ubi plurima merces.*

I hope it will not be thought indecorous to have spoken thus freely concerning such practices of Sovereign Princes, as appear to be wholly repugnant to that Gospel, by which, and by which alone both they and we must look for salvation and eternal life. The hour may be at hand to some of us, cannot be far off from any, when this tremendous truth will be better understood. In the mean time it is our especial duty, as Ministers of the Gospel, to represent the rights of humanity as of more value than the arts of sovereignty, the laws of Christianity as far more sacred than the customs of civil society. We pray to God, that there may be no occasion any where for this freedom in future, that the Spirit of his Gospel may become the rule of life to Christian Governors,
then

then will not men learn war any more, Christendom will be at peace, *they will not hurt nor destroy in all the holy mountain.*

But it is not only in the manner, in which the Governors of Independent States conduct themselves towards each other, that we deplore the defect of Christian principle; it is equally wanted in the conduct of individuals towards the Governors themselves. There is scarcely a court or council in Europe, in which private interest has not made shipwreck of men's consciences. This is a fore evil every where, beyond the Example of former times, it is said to be a national evil amongst ourselves; and on a day such as this, when we confess a nation's Sins, want of political principle should not be overlooked. I mean not to offend any party, but, if truth can be offensive, I fear not, in speaking truth, to offend them all. — He who from apprehension or expectation, from gratitude or resentment, from any other worldly motive, speaks or acts contrary to his decided judgment, in supporting or opposing any particular System of Politics, is guilty of a great Sin, the sad consequences of which no worldly interest can compensate. It is a maxim of the law of nature, as well as of revelation, that an action ought to be forborn, concerning the moral rectitude of which we entertain even a doubt; — *he that doubteth is damned if he eat*, said the Apostle to those, who hesitated concerning the lawfulness of eating particular meats: what would he have said to those who in matters of the last importance, act in opposition not to a doubtful but a decided conscience? Christian Charity teaches us to hope that there are no such men; but if such a one should, perchance, be found, let him not sing a *requiem* to his conscience, by looking upon this as narrow-minded, ill-founded, bookish, monkish, cloistered Morality, — it is no such thing; it is common honesty and Christianity. Probity is an uniform principle, it cannot be put on in our private closet and put off in the Council Chamber or the Senate; and it is no inconsiderable part of probity to speak as occasion offers with boldness, and to act with firmness, according to the dictates of conscience. Did all men do this,
which

which it is unquestionably each man's especial duty to do, and which but for some dirty prospect of interest every man would do, the world would be much better than it is. He who acts contrary to conviction as a public man, let him boast what he will of his integrity as a private man, still he is not the honest man he ought to be; — if he doubts the assertion, let him lay his hand upon his heart, it will throb with conscious shame, and tell him it is true.

This you will think is plain speaking; the place from which it is spoken requires plain speaking at all times; on a day especially of solemn humiliation for our sins, you would not expect to hear any lax, fashionable, temporizing principles of Morality from the Pulpit. Alas! let us speak as plainly as we can, we have no great expectation of being regarded; it is the last stage of political profligacy when men condemn in private, condemn in unequivocal terms and without a blush, the very principles which they support in public. The God of this world, has got as much possession of our hearts, as if we were to live in it for ever; as if a fever could not burn us, or an east wind blight us, or a palsy shake us, or the stone torment us, or an accident destroy us, or the course of nature itself put an end to our schemes of interest or ambition. Selfishness has banished honesty; and Christianity, because it will not truckle to our passions or our interests, has lost all its hold on our consciences. Or if men still retain a few childish, nursery ideas of their religion, the licentious commerce of an abandoned age makes them ashamed to own them: they may chance to be their companions, and we hope their comforters in a day of sickness, but they are seldom admitted as counsellors in the important scenes of public life.

Want of principle in our political conduct, when it becomes general, seldom fails to bring with it the ruin of a nation's freedom. Want of candour in our judgment of political parties, is attended with circumstances equally dangerous to a nation's safety; as it foment divisions, deters honest men from taking a part in public concerns, and confounds the distinction between true and false patriotism.

patriotism. There is no need why we should introduce prejudice and ill temper into our political disputes, and thereby augment the natural difficulties attending their discussion; since the very principles on which they are founded, are often so involved and questionable, that men of equal ability, integrity, and moderation, may for ever disagree in their sentiments concerning them. I will illustrate my meaning by an Instance. — What is the limit where the support of Government should end, and resistance to it should begin? — It is in this question taken for granted, that Government ought to be supported; no person who knows what the terms mean will deny it. It is taken also for granted, that Government may be rightly resisted; no friend to the Revolution, or to the title by which the house of Hanover sits on the Throne of these Kingdoms will deny it. I hope the King has not a subject in his dominions, who wishes to deny it. But though men agree in the previous principles relative to the duty of supporting a good, and the right of resisting a bad Government; yet, supposing all interest and prejudice out of the question, and nothing but honesty and impartiality employed in discussing it, where shall we find the rule by which all men will agree to measure the merit of any particular Government? unless you could give all men the same constitutions of body and mind, the same educations, tempers, and talents, you will in vain expect any general agreement on the subject. Since then this diversity of Judgment is a circumstance, in the nature of things, unavoidable, it seems to be repugnant alike to Christianity and common sense, to load every man with obloquy and invective who is for commencing resistance to Government, a little sooner, or a little later than we think reasonable.

Some men may be of opinion that resistance though often lawful is never expedient, that the evils attending an arbitrary Government are less than those which may probably attend the prevention of its establishment. Others may be persuaded, that despotism is the greatest possible evil which can befall any civil Society, and that every tendency towards it, is to be sedulously watched,

ed, and strenuously opposed. God, who knows how to measure the extent of the relations in which Individuals stand to each other and to him, and to estimate the strength of the intellectual faculties, and the force of the natural propensities of each individual, is the only judge, how far any one of either side is in a wilful, criminal error. But it is unquestionably the duty, and the interest of both sides, instead of polluting their principles and provoking their opponents by calumnies and reproaches, instead of fancying that their tenets alone are accompanied with moral rectitude, wisdom, and magnanimity, to distrust their own opinions, to be ready to hear those of others with good temper and a liberal disposition, to abate a little of their firmness, to make mutual concessions, and thereby to endeavour to preserve unviolated the peace of civil Society, the bond of Christian Charity unbroken.

We believe and hope there are few who wish to see Government supported till the King of England becomes as absolute as the Princes of the Continent, the British Parliament as venal and obsequious as the Senate of Rome in the decline of the Empire.—We believe and hope there are few who wish to see Government opposed, in order that the Constitution may be changed from a Monarchical to a Republican form, or the Crown transferred from the brow of his Majesty and the House of Hanover to any other Person or Family. — But we trust and hope there are many, who with a perfect veneration for the Person of the King, the dignity of his Government, the legal rights and all the constitutional power of the crown, wish to see its overgrown influence reduced by lawful and quiet means to its ancient size, and the several powers of the different branches of the Legislature restored to their salutary poize and constitutional equilibrium. By whatever opprobrious appellations, men of this sentiment may be stigmatized by the spirit of Party, let them be contemptuously or injuriously called Patriots, Republicans, or Traitors, still will they be considered by every impartial and disinterested person as honest men, as sincere lovers of their country, as the King's best friends.—As the King's

best friends, because upon any emergency foreign or domestic, Heaven avert the occasions of them both! the Throne will find its firmest support, not from those who are desirous of extending its influence beyond the boundary marked out by the blood of our Ancestors, but from those who detesting alike despotism and republicanism, are zealous to establish its power, its splendor, and its permanence, on the affectionate Loyalty of a free people, on the virtuous voice of an independent Parliament.

I am far from saying that this influence of the Crown, has been industriously augmented with a view to undermine the fabric of civil liberty; it appears rather to have insensibly risen to its present pitch from the increase of Empire and Commerce, from the augmentation of our Armies, Navies, Debts, and Revenues; but refer its origin to what cause you please, its existence we apprehend is certain, and its tendency obvious. In the hands of his present Majesty it may be a blessing to his people, but who can tell whether all succeeding Monarchs will have the same disposition to do good? and we conceive it to be abhorrent from the spirit of the constitution of England, that the freedom of the people should depend upon the accidental good disposition of the Prince. It is our Duty by social compact to be loyal, it is our Right by nature to be free. When the servility of the Roman Senate had given up to Augustus the liberties of the State, the people enjoyed under him a mild and moderate Government, but did they do the same under Tiberius, Caligula, Nero, Domitian and many other weak or wicked Princes who succeeded him. They therefore are to be held the true lovers of their Country who are unwilling to vest in the Crown, during the reign of even a good King, a power which may in future be used to ruin the nation's freedom, by corrupting its Constitutional supporters. Let it be remembered " That Rome was once free; that France heretofore had the three estates, which were the Guardians of its liberty; That Spain had formerly many rights and privileges, of which nothing now but the shadow remains; That Denmark and Sweden had once Constitutions, something

thing like that of England; and that all these countries have been inflaved by their own corruption*.

It is the infelicity of Party to transgress the bounds of Christian Charity, decency, and good sense; to ascribe to their opponents, principles which they never maintained, consequences which will never follow, and motives for action which were never thought of; to attempt poisoning the ears of Royalty, by representing the disinterested opposers of an unconstitutional influence, as secret enemies to a just and constitutional prerogative, as aiming to bind their King in Chains, in order to exhibit Majesty, as nothing better than the instrument of an Aristocratic Tyranny; to attempt poisoning the ears of the people, by representing those who are adverse to measures, which probably in all good conscience they cannot but think inexpedient or unjust, as greedy expectants of lucrative places, as factious citizens and suspicious subjects, as giving rise to dissension and vigour to resistance. Truth however is of no Party, and surely there is truth in saying, that the Empire is brought into a calamitous situation, that she now stands tottering on the very verge of ruin, affrighted, and amazed; she stretches out her hands to the nations around her for support, and they have hitherto made a mock at her distress; she calls out for help on those whom she formerly saved from destruction, and they have hitherto refused to hear her; her Children unhappily, probably, for themselves as well as her have forsaken her; her patient Sister has at length lift up her heel against her. Unhappy Britain, how art thou fallen! from being the Queen of Isles, thou art become the derision of Nations, and those who envied thy former prosperity behold with malignant pleasure thy humbled state, exulting in their hearts they say, as Tyre said of Jerusalem, *Aha! she is broken, we shall be replenished, now she is laid waste.*

According to our different tempers, understandings, and views of things, we may be disposed to derive these misfortunes from different sources; but the Speaker, however warmly he may express himself on this, or any other public occasion, in support of the
great

* Davenant's Essay on Trade 1699. p. 265.

great unalienable rights of human nature and of the genuine constitution of his country, holds it beneath the dignity of this place, and subversive of the end of this meeting to enter into the Labyrinth of politics, by pointed crimination, or particular animadversion. He may perhaps be allowed to hazard one conjecture on the subject, especially as it can have no more respect to the present Administration, than to all those which have for a long series of years preceded it.—Has not the Policy of Great Britain, in cramping the manufactures and circumscribing the commerce of the detached parts of the Empire, in order to aggrandize and enrich the inhabitants of this Island, been founded upon a partial and illiberal principle? — You may force large bodies of Men, to continue members of your civil community, by the fear of the Mischief which you may do them, if they should attempt to quit your connexion; but this is an impolitic and an unchristian Yoke of civil union, imposed by Tyrants and submitted to by none but Slaves: or you may induce them to it by the superior equity and wisdom of your scheme of civil Government, by making it their interest to be united to you, rather than to any other community. An union which has fear for its basis, must ever be subverted as soon as the occasion of fear can be removed; and the sooner it is removed, the more are the interests, not perhaps of particular kingdoms, but of Mankind in general promoted thereby; for fear on one side is generally accompanied with oppression on the other. But an union which is cemented by interest, by a participation of equal laws, rights, and immunities, may become perpetual: it will not, at least, be broken in the day of trial. And it does not seem to be a matter of much concern to the state, whether the public coffers are supplied from the purses, and the general safety protected by the persons, of individuals situated in Great Britain, Ireland, or America*.

Ireland

* I make the whole of this observation with diffidence, I either do not see the subject in its full extent, or a deservedly admired writer of the last century, has had his judgment warped by a partial, I had almost said a pardonable attention, to the peculiar interests of Great Britain. Speaking of Ireland he says, "Suppose a Prince
bent

Ireland has had her request, shall I call it? or demand, granted. — call it what you will, she has had nothing but justice done her: we wish her all possible prosperity, and in her future strength foresee our security.

Blessing from God, and Honour from the King, fall upon the head of that Man, of whatever party, of whatever country he may be, Briton or American, who can yet devise the honourable means of bringing back to their allegiance three Millions of our Trans-atlantic Brethren: not of dragging them in chains to the foot of the Throne, that is the language of tyranny and passion, it was the language of the day of our insolence, and ought not to have been the language of any day; but of binding them to it in cords of love: not of bringing them back upon the impolitic principle of unconditional submission, that is treating the defection of half a mighty Empire, like the insurrection of a paltry district; but of reuniting them to this Kingdom, upon the broad basis of sincere good-will, commercial interest, and constitutional freedom. It is to no purpose, or a bad one, to inflate the pride, and exasperate the resentment, of either side, by an irritating retrospect of the causes which produced this breach; it is enough for us to know that the breach is made, that our enemies have widened it, that mutual moderation must close it, or that both sides will be swallowed up in it.

LORD GOD omnipotent, Ruler of Nations, hear us! Persuaded that thou *Art*, in utter self-annihilation we adore thy inscrutable nature. Persuaded that thou art the moral Governor, as well as the Creator of the Universe, in stedfast faith we address our prayer.

bent to hurt England, should give his assent to a law there, that the Irish may transport all their wool (woollen Goods) to foreign countries; would not this, as they say, cut the Turf from under our Feet, and at one blow, in a manner, ruin all our woollen Manufactures." * We have lately seen this liberty granted to Ireland, by a British Legislature not bent to hurt England, but to do equal justice to both countries; and we hope that the consequences foreseen by this writer, such as the fall of rents, the sinking of the value of Land, the increase of the Poor, and the diminution of our foreign trade; (p. 123.) will not follow; or, if they should, that the strength and felicity of the Empire at large will not be injured thereby.

* Davenant on trade p. 118.

prayer. — Thy wisdom, O Lord, is not limited by time; it pervades eternity. Thy Goodness is not circumscribed by place; it comprehends the Universe. If for the advancement of thy Glory; the propagation of thy Son's Gospel; the promotion of the general good of Mankind; thou hast decreed that this Nation is to be humbled, this Empire divided, this War protracted, in dutiful acquiescence we kiss the rod of thy Chastisement, knowing all thy dispensations to be wise and good.—Thy judgments, O Lord, are true and righteous; interest cannot sway them; passion cannot pervert them; nor ignorance mislead them: If in thy judgment, we are engaged with our Brethren in an unrighteous cause, we should think it an impious mockery of thy Majesty to supplicate protection; we ask instruction; beseeching thee to illumine the understandings of our Rulers, with the knowledge of what is right, and to influence their hearts that knowing they may do it.—But, if our cause be just in thy sight with all our Enemies, and it be for our iniquities that thou hast brought these evils upon us, in thy wrath we pray thee to remember mercy; Nineveh repented, and was forgiven, we repent and implore pardon. Thou hast broken the pride of our power; we accept the punishment of our iniquity: Thou hast humbled our uncircumcised hearts, we return in fasting and prayer to thee, the God of our strength, hear us, O Lord, from Heaven thy dwelling place, *maintain our cause*, hear and forgive thy PEOPLE!

